

THE BAPTIST RECORD.

Integrity, and Fidelity to the Cause of Christ.

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BAPTIST RECORD.

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BAPTIST RECORD,

Jackson, Miss.

EDITORIAL.

THE GULF COAST ASSOCIATION MEETING.

We promised last week to give some notes of this meeting. Here they are.

We did not get into the meeting till the second day morning.

Bro. Bowen was presiding, and Bro. Washington doing the writing.

Dr. Landrum read a clear report on our relations to Romanists. An animated discussion followed. Dr. Landrum gave an interesting account of the conversion of the young Priest Schully, who is now a Baptist pastor in New York. We must be kind in our methods, earnest in our efforts.

J. B. Gambrell said we must present the truth in love. The truth is worthy of our best presentation.

Much prejudice will come against us inevitably, because we teach a system of doctrines which leaves no room for any other, but we must see to it that we do not make any prejudice by our ways.

Bro. A. C. Crain said we must reach Catholics by the Bible and we must be always ready.

Elder M. C. Cole said we must talk to them about Jesus. It is easier to talk to Catholics about Jesus than about the church. When a man is full of Christ the church will assume its proper place.

Elder J. B. Hamberlin said, "How to reach the Catholics" is the great question for this Association to consider. We must speak the truth in love; but all will not receive it. Some will hate the truth no matter how we tell it; but we must do our duty. One way to reach them is by lay brethren. Dr. Landrum thought the industrial schools were a move in the right direction.

Elder E. Z. F. Golden said doing religion, putting our religion into our lives, showing it to be good and ourselves better for having it, is one way and the best way of reaching Catholics. People take on the general impression of the religious life of the community in which they live.

The report on Foreign Missions was read by Brother Landrum, and followed by remarks on encouragement. Many fields are opening and

great changes are occurring. God is bringing the nations together before an open Bible.

M. C. Cole said, we can't do Home Mission work without doing Foreign Mission work. The work done by Brother Hamberlin on this Coast began a work in Cuba.

Brother Hudson wanted to mention two difficulties. First we are more impressed with our immediate surroundings than with things remote. Our necessities are great, and we forget that the more we do abroad the more we will be blessed at home.

Second, there are so many people who believe that God will not send heathen man to hell who never heard of Christ. To succeed, we must remove this wrong impression.

J. B. Gambrell being called out, said, we need to do three things preparatory to giving money. Inform ourselves and talk about missions in our families and elsewhere. Give ourselves and children to the work. Constantly teach in the church and magnify the great cause before the people.

A collection was taken, prayer offered, and we went to dinner.

Elder E. Z. F. Golden read a report on Home Missions and followed with a speech. Theoretically the Home Board is charged with all the mission work, on the broad home field, but in reality it has charge of fields not occupied by the State Conventions and associations. It has a great field, and could do vastly more if only there was more money to employ missionaries. We need the Board and should have it.

Dr. Landrum spoke of the condition of the cause in New Orleans and La.—a want far beyond the ability of La. to supply it.

Brother Cole said every motive and plan that can be made, urge us to consecrated efforts in New Orleans.

Elder Bowen read the report on Publications, following the custom of the body, made a speech. He especially urged the reading of the Scriptures. There is a deplorable lack of a knowledge of the Bible. He thought the Foreign Mission Journal was not full enough to supply our wants. "The RECORD has done more, in my judgement to unite and lead the Baptists hosts of Mississippi forward than any other agency in the state."

I can't state my convictions too strongly, of the good influence of the RECORD on the denomination in bringing about unity and activity. I can hardly speak of the labors and sacrifices of Sister Gambrell, without tears.

M. G. Hudson advocated State organizations. "After a long time they had found out in Alabama that State organizations were the best to reach the people and draw out their benevolence.

J. B. Gambrell spoke of the reasons for and results of State Missions. A new face has been put on Mississippi Baptist affairs.

Brother Crain read the report on women's work, and said some good things, followed by Brother Cole. The success of the work in New Orleans gives great hope of the future.

Brother W. R. Washington presented the report on temperance. "There is not a Baptist on the Coast, so far as I know, who is not a Prohibitionist." That is a fine record.

The report was adopted, but left for discussion at a mass meeting at night. The mass meeting was well attended and very profitable. Bro. Bowen brought cheering word from all along the Coast. There is a great revolution going on and Prohibition will win on the Coast.

Brother Hamberlin said he thought every Baptist in Mississippi ought to put the RECORD next to the Bible.

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Brother Cole wanted a vital co-operation. The churches need the informal criticism of association and council.

Resolution, inviting the future interest and visits of Mobile brethren was passed.

At night Bro. Landrum preached. Here are some of the good seed thoughts: "All through the gospel there the constant employment of the human element. What we can do, we must do; what we cannot do, we may trust to God to accomplish.

"Christian lives are the Bible of the world. There is a conserving power in a Christian life. The aggressive power of the church is not its only power by a great deal; it preserves society."

On the Sunday-school report, Brother Hudson said: "I do believe that if any applicant for church membership will not agree to engage in Christian labors, you have good ground for rejecting such a person." Just so.

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POETRY.

RETROSPECTION.

BY ANNA SHIPTON.

"Thou shalt remember all the way which the Lord thy God led thee," Deut. viii, 12.

"Cast not away, therefore, your confidence, which hath great recompence of reward," Heb. x, 25.

He was better to me than all my hopes,

He was better than all my fears; He made a road of my broken works, And a rainbow of my tears.

The billows that guarded my seagirt path,

But carried my Lord on their crest; When I dwell on the days of my wilderness march

I can lean on His love for a rest.

He emptied my hands of my treasured store,

And His covenant love revealed.

There was not a wound in my aching heart,

But the balm of His breath had healed.

Oh! tender and true was the chastening sore,

In wisdom that taught and tried,

Till the soul that He sought was trusting in Him,

And nothing on earth beside.

He guided my paths that I could not see,

By ways that I have not known, The crooked was straight and the rough made plain,

As I followed the Lord alone.

I praise him still for the pleasant psalms,

And the water springs by the way: For the glowing pillars of flame by night,

And the sheltering clouds by day.

There is light for me on the trackless wild,

As the wonders of old I trace; When the God of the whole earth went before

To search me a resting place.

Has He changed for me? Nay! He changes not,

He will bring me by some new way, Through fire and flood, and each crafty foe,

As safely as yesterday.

He buckles my armour on;

He greets me with a smile, and a word of cheer;

For battles his sword hath won;

He wipes my brow as I droop and faint,

He blesses my hand to toil;

Faithful is He, as He washes my feet From the trace of each earthly soil.

Never a watch on the dreariest halt,

But some promise of love endears;

T read from the past, that my future shall be

Far better than all my fears.

Like the golden pot, of the wilderness bread,

Laid up with the blossoming rod,

All safe in the ark, with the law of the Lord,

Is the covenant care of my God.

OUR PULPIT.

THE PROBLEM OF SOCIAL AND PERSONAL INEQUALITY.

BY REV. J. M. BUCKLEY, D. D.

"Let the brother of low degree rejoice in that he is exalted, but the rich in that he is made low, because as the flower of the grass he shall pass away." James 1:9, 10.

In all ages and parts of the world, men of high and low degree, according to the standards prevailing where they live are to be found. There is no society except that which is but little above the brute development—such as the inhabitants of Patagonia, or the more degraded regions of the Dark Continent—in which several distinctions may not be found.

First, and most numerous, the poor, in which are to be included, not only paupers and those who are indigent, but those who live by what they earn, which is barely enough to support them, and whom the sickness of a week, or perhaps a day, would transform into objects of charity. In most parts of the world, these constitute an immense majority. In the United States, owing to the operation of causes too obvious to need explanation, thus far they are in the minor-

ity. It is, however, a serious question whether they are not increasing faster than the population, and whether there are not elements at work which give ground for the fear that, within a period of time no longer than that which has elapsed since the foundation of the constitution, the poor, as thus defined, will become a majority.

Broadly distinguished from these are the rich: those who possess an amount of property, the mere income of which, without any further income on their part than is necessary to superintend their investments, is sufficient to support them in luxury. Many of the rich are engaged in business. The capital that they now have in business, invested at the ruling rates, low as they are, would maintain them in luxury: these persons may be said to be rich. But the man who has not capital enough in his business to support him without increasing his revenues by business would hardly be defined as rich, but would come under the third general distinction observable in society, which may be called medium. A practical philosopher in such a condition is content, and not anxious for greater accumulations, but if he have not attained this wisdom recommended alike by ancient and modern teachers, moral and religious, he is hopeful by the prosecution of business to add an amount to his capital that will elevate him to what he regards the highest point of human achievement—the station of the rich.

Others yet, in a medium position, having "neither riches nor poverty," are in a declining state. This is a very numerous class. Infirmity, losses, the rise of new modes of transacting business, to which men somewhat advanced in years cannot adapt themselves, misfortunes of various kinds, cause a diminution of capital and in the volume of business. Such men sadly realize that they are worth considerably less at sixty than they were at fifty, and begin to be troubled with gloomy forebodings concerning old age and the proper provision for their families.

I suggest these, not as arbitrary distinctions, but as general divisions. In some instances, the poor and those who are declining from a medium condition approach each other, while the more prosperous of the middle classes approximate to the lower stratum of the rich.

But learning and intellectual gifts create other distinctions: the wise, the ignorant, and between the genuinely wise and ignorant, a class of ordinarily educated persons. The state or nation is happiest in which this class is most numerous. But where is that nation in which the ignorant is not the most numerous class? If it is not in this country, where is it? But who, with all the knowledge of all the facts, will assume that in this country the numerical majority of the population of all the states is otherwise than ignorant?

From the other distinctions arise those of honor and obscurity. The honored are generally rich or approaching riches, or learned; occasionally they are both. The obscure are generally poor, only occasionally honored beyond the circle of their personal acquaintance. But often the rich, through their parsimony or want of public spirit, are exceedingly obscure, receiving only that notice from the public which is concentrated in the assessor and the collector, and that they try to escape.

From these differences of degree, appositions of feeling of the most intense character have arisen, under every form of government that has ever existed. In despotisms they are solidified in institutions. The old Roman world in its vicissitudes passed through the absolute monarchy, the limited monarchy, the republic, and the aristocracy, and within all, the institution of slavery has nestled like a viper, and thus its history is the history of the human race. The Asiatic and the Russian Monarchies are mighty

structures in which the various degrees support the final despotism, and "caste" is a term that suggests the indestructibility of these distinctions in the most offensive form. Republics, which in theory maintain equality of man, yet retain the distinctions of different kinds, and these as they increase in wealth and capital, become more and more numerous; the tendency then is to give unrepresentative distinctions recognitions in the laws. Our own republic in its relation to the institution of slavery was a striking illustration: but many laws enacted since the abolition of slavery contain the germs of arbitrary discrimination without basis in right, which it logically carried out and universally applied, would transform the country into something very different from what it eulogists describe.

Protests, many without and some with reason, have been made by men of low degree against the situation in which they find themselves. When a child is born into the world to-day, unless he is the heir of an owner of real estate, every foot of land in the country in which he lives is pre-empted, belongs to some one else. And, no matter who owns the land in the State of New York, exclusive of certain tracts belonging to the state, some one has owned it and some one else will own it by inheritance, who never directly or indirectly earned it. The signature of a dead man determines the transfer; and socialistic and communistic movements have in them what seems to be unless one reflect upon the elements which hold society together and make human life tolerable upon the earth) natural justice when they demand, "What right has a dead man to control things upon the earth, and what right has any individual to the solid earth in fee simple?"

Against a too hasty conclusion, however, from the confessed difficulty of the situation, four facts start up from human nature and human history: First, wherever human society is found, except among the most brutal tribes, the institution of private property exists.

Second, such are the differences of human beings in disposition, working power, and judgment, that it all the property in the world were equally divided, in a very few years or months the dissipations, imbecility and infirmities of many on the one hand, and the energy, industry, and sagacity on the other, would produce inequalities of goods, wisdom, power and social position.

Third, for the state to hold all property, and force the people to work by the involuntary and excessive exertions of those who would be willing to work, would be to oppose the strongest instincts of human nature. This would require a despotism as rigid as that of ancient Persia, though it might be less capricious.

Fourth, most communistic experiments, whether based upon religion or secularism, have failed in accomplishing the end in view by those who affiliate with them. The few that have attained temporal prosperity have dwindled in numbers, average human being preferring to take their chances in active competition to entering upon a life so unnatural and circumscribed.

These differences, with the corresponding oppositions of feeling, and with an unjust and oppressive government, existed when Christ came: and Christianity might be expected to solve the problem of the relations of Christian disciples of high and low degree. It did so, and that in two ways.

First, by laying down principles, which, if universally accepted and practiced, would reduce these inequalities to the smallest possible proportions, and so adjust men to their neighbors that all malevolent feelings would disappear.

Christianity condemns idleness. "If any will not work, neither shall he eat," says the apostle. As the same apostle gives directions to feed the hungry and help the poor, soever he said to their remember-

it is obvious that those who will not work, though able, are meant. The Christian believer is not to be slothful in business; he is to labor, working with his hands that which is good. He is to do this that he provide things honest in the sight of all men, that he may pay his taxes, and that he may have to give to him that needeth. He is to support all that are dependent upon him; if he will not do so, he denies the faith, and is worse than an infidel that will do these things.

Christianity specifically prohibits vice of all kinds: drunkenness, which is the great cause of human inequalities; gluttony, which is a waster and the precursor of extravagance, which is the gluttony of the eye; lechtness which is a waster of the substance in every sense of the word; anger, from which various crimes and impediments arise; avarice, which leads a man to get all he can from his fellows; it specially and emphatically denounces dishonesty, the essence of which is to try to get anything from a man without giving him a fair equivalent.

It also requires fidelity in every station and under every obligation, universal benevolence and helpfulness. The parable of the good Samaritan is not a fancy sketch, but a model, the work of a divine Teacher, after which his disciples are to fashion themselves. And instead of struggling for honor, their rule is to be, "in honor preferring another"—a passage which does not signify that the competent are to neglect responsibility and push toward the incompetent, but that, while suitable men appear for honor accompanied with responsibility, men are not to seek, but to be sought for positions of special honor.

Our Lord gave a number of special direction to his disciples. They were not to lay up treasures upon the earth. When he was discoursing upon spiritual things, a man hastily interrupted him with, "Lord, speak to my brother that he divide the inheritance with me." "Man, and a divider over thee? A man's life consisteth not in the abundance of the things which he possesseth." The Count Tolstoi, of Moscow, whose work, "My Religion," just translated into English, is intensely interesting, exhibiting, as it does, the action of a mind yearning for the truth, unable to accept the preposterously gorgeous pageant of the Russo-Greek church; but he takes an unequal view of the religion of Jesus. Holding it to be opposed to all human governments and to the institution of private property. By isolating texts and not modifying what Christ says in one place by what he says in another, by ignoring even our Lord's modifications in the very passage in which he gives, he appears to make out a case of exceeding strength. Thus, when our Lord commands his disciples to take no thought for the body and for the things of the morrow, he interprets it literally as though no effort were to be made to provide for the future; forgetting that the apostles under the very eye of the Master, had treasurer, and carried money, and that he said, "Your father knoweth that ye have need of these things," and "All these things shall be added unto you, if ye seek first the kingdom of heaven and its righteousness."

The sin of the Gentiles was not in paying some attention to these matters, but in making them the object of their lives. The contrast drawn is, Seek first the kingdom of God: then, since your father knoweth ye have need of these other things, if ye live in obedience to the principles which I inculcate, you will have these things. Again, he said— "Whose image and superscription is this?" "Caesar's." "Render therefore unto Caesar the things which are Caesar's."

The apostles, who spent three years under the instruction of Christ, and who were inspired of God to expound his precepts, having the promise of the Holy Spirit which was to bring all things what soever he said to their remember-

ance, and especially St. Paul, who, though not under the personal instruction of Christ, was a chosen vessel, clearly place government upon a divine basis; requiring honor to whom it is due—kings, governors and all that are in authority—and praying for them, and even making an argument in favor of the taxes based on the ground that governments properly administered are God's ministers, attending continually on this very thing. He also recognizes the distinction between "masters and servants," and gives directions to each.

In the light of these facts, the original communistic experiment, when they that believed had all things in common, appears to have been a temporary expedient, very important in view of the suspicion and persecution to which Christians were exposed, and the losses in employment and property which they had to undergo, and the necessity of moving from place to place and of protecting each other; but not designed as a permanency, or to be obligatory upon all. To hold any other view involves the subsequent directions before referred to, as well as the subsequent acts of the apostles and of Christian believers, in extricable contradiction.

Second, Christ and his apostles well knew that it would be an indefinite period of time before Christian principles existed throughout the earth, and that these distinctions would exist, and therefore they grappled the problem as to the relation of brethren of high and low degree in the world as it now is.

"Let the brother of low degree," says the apostle James in the text, "rejoice in that he is exalted." He is of low degree in the world as it is now; poor or ignorant, or obscure—perhaps all. In Christ he is a member of a new aristocracy, the kingdom of Christ, which kingdom is not of the world, cometh not with observation. While its members are in the world they bear themselves properly at every point of contact with it, walking in wisdom toward them that are without. The brother of low degree in the world is a genuine aristocrat in the kingdom of Christ, for the King is his Father, and Christ his elder brother. In that kingdom he is not a servant, but a son, and God hath sent forth his Spirit bearing witness that he is the son of God. He is an heir of God and a joint heir with Christ. Now, an heir may be under tutors and governors; he may be somewhat restricted in his means, but he expects to enter upon his inheritance, and he is known to be the son of the owner.

In South America the owner of a very large undeveloped mine was greatly embarrassed for money. While opening it, his son and himself, together with a number of common workmen, toiled side by side for many months but how different the feeling of common workman and the son of the owner! One was the heir, the other received only wages for his daily toil. The brother of low degree may be, so far as the world is concerned, in a much more doleful condition than many who are not brethren at all. He may be the servant or the slave of a pagan, an infidel, or an entirely corrupt man, but he expects his inheritance. He may enter upon it at any time; he is certain to do so comparatively soon.

Fifteen years ago there was a man living in Paris in the depths of poverty. He was separated from an immense fortune by five lives. There was no reasonable probability of his ever getting any portion of the amount; but in the Franco German war one of them was killed. This caused the death from grief of another, and from various causes the other three died, and the pauper entered upon the vast estate. But the brother of low degree has only one life between the enjoyment of his inheritance and himself, and that life is his own. Let him rejoice, the inheritance incorruptible, undefiled, and that passeth not away may be his within a year or a day—at most within a few

years. Meanwhile, all things work together for his good. He is saving and adding to his patrimony; for his being of low degree works for him "a far more exceeding and eternal weight of glory," while he looks not at the things that are seen (namely, his low degree, for it is only by comparison with the things that are seen that he appears to be of low degree), for they are temporal, "but at the things which are not seen," (namely, his exaltation in the kingdom of Christ) for they are eternal.

"But the rich, in that he is made low." Here is a striking contrast. The brother of low degree in the world is made of high degree in the kingdom of Christ; the brother of high degree in the world is, in a certain definite sense, made of low degree; and each is to rejoice. What then is the meaning implied in the injunction to the rich Christian to rejoice in that he is made low? First that he has been led to see himself a helpless sinner; to discover that his riches do not elevate him in the sight of God. If he be a true Christian, he has humbled himself under the mighty hand of God."

Here we find St. Peter expressing the same idea. Made low and rejoicing in it is humbling one's self for the very word humility is derived from *humus*, the ground, and the original conveys the same idea—that you may be exalted in due time.

Without being made low it would be impossible for the rich Christian to receive the gospel. Not one of the blessings promised by Christ in his sermon on the mount could be his. There is a blessing to the poor in spirit—the kingdom of heaven; but the rich man who is not made low is not poor in spirit. There is a blessing to them that mourn; to the meek; to them that hunger and thirst after righteousness; to the pure in heart; to those that lay up treasure in heaven; not to those that lay up treasure for themselves on earth.

The rich Christian has need of special rejoicing in that he is made low, for so few do humble themselves under the mighty hand of God. Behold the young man in the gospel, apparently so humble and in genuinity that Christ looked upon him and loved him. He fancied he had kept all the commandments from his youth up, and with mingled complacency and modesty affirmed it. Jesus knew that as his heart was upon his possessions, he had not kept one of them in spirit, though outwardly correct; hence he commanded, "Sell all thou hast, and give it to the poor," which was a special test imposed upon him, and not a universal law. If it were a universal rule, without a constant miracle all Christians would become paupers, and the paupers enriched. The test was effectual: "He went away sorrowful, because he had great possessions."

But, if the rich man rejoices that he is made low, his riches become a means of grace to him. He makes unto himself friends of the mammon of unrighteousness; that when he fails they may receive him into everlasting habitations; or, as it is in the Revision, which brings the idea out much more clearly: "And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that when it shall fail, they may receive you into the eternal tabernacles."

Such a rich man is independent of mutations. He may become poor, and have to take his place with the brother of low degree, but his spirit cannot be broken, for his heart was not upon his riches. He was not rich toward himself, but toward God.

Again he rejoices because he is prepared to fade away in his way, from which there is no escape. Yet it is not to be supposed that this is the bad rich man—the rich man similar to the one in the parable who fared sumptuously every day, and had his good things in this life, but afterward was tormented. It is the Christian rich man, the wicked

rich man is described by the same apostle in other language. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is canceled, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabbath. Ye have lived in pleasure on earth, and have been wanton; ye have nourished your hearts as in a day of slaughter. Ye have condemned and killed the just, and he doth not resist you."

Yet the Christian rich man rejoices because he has been made low, for he must fade away in his ways, and he is prepared, and he only, to relinquish all. It has been said that possessions make a deathbed terrible. Said Jesus, the son of Sirac: "O, death, how bitter is the remembrance of thee to a man that liveth at rest in his possessions, unto the man that hath nothing to vex him, and that hath prosperity in all things; yea, unto him that is yet able to receive meat!" But the rich man that glories in that he has been made low considers his heavenly inheritance as the culmination of all his hopes and though thankful for his earthly comforts, counting himself as a steward whose accounts shall be approved when his master calleth for him, when he finds himself passing away can release all without a sigh. And if he be genuinely a disciple, he disposes of his property by will as conscientiously under the laws and institutions of the country in which he lives in the interest of the kingdom of Christ, as he distributed while living; his uniform rule being, "Freely ye have received, freely give."

Some expositors have strangely misunderstood the meaning of this part of text. They have fancied that James meant to say to Christians who had lost their property to rejoice on that account; or that he turned aside her to denounce the wicked rich man; but either of these constructions is forced and unnatural. The contrast is plainly between the poor brother and the rich brother.

Stier, in his comments on this passage, beautifully expresses its meaning. Of worldly-minded rich men, St. James is not here speaking. He refers assuredly to a brother who is rich; only to such can he attribute a boasting or rejoicing; and what rejoicing? Let the brother that is rich rejoice that he is made low. Mark that well. Rejoice in this, that thou knowest the Lord who dealeth in mercy upon the earth, and giveth grace to the humble; that thou hast seen the danger and escaped the snares of aches, and art no longer a camel too large for a needle's eye; that thou hast found security against destruction, and a better hope than fleeting riches can afford. Rejoice that thou hast learned this; rejoice in thy lowliness before God as a spiritually poor man, who is wanting in his spiritual gifts; so that as a brother of the poor, thou art also an inheritor of the kingdom, and rich in God."

The low degree spoken of in the text is, from the Christian point of view, temporary. The highest state of the brother is spiritual and eternal; his exaltation is not like human fame or honor, which is but a breath, but is everlasting as God and the soul. The high degree is temporary also, and he who is made low regards it. All are equal at the cross of Christ.

The difference between the true Christian who is rich or honored, and one who is poor and obscure while passing through this world, is like that between two men crossing the sea in equally confident expectation of a fortune. The voyage of one may be in the first cabin, and the best stateroom in it, while that of the wicked

of the other may be in the steerage. One may be more comfortable than the other, but both are sustained in the various inconveniences of the voyage by hope. Again, the differences may be illustrated by two voyagers, one sailing over the quiet seas, and the other tossed about. Yet such an illustration, though true to human thought and expression, falls short of the measure required for the very storms that are sent from the life that now is and of that which is to come. Therefore let the brother of low degree (of whom there seem not many present) rejoice in that he is exalted; and the rich, or comfortable, or learned, or honored, in that he is made low.

These principles I understand to be the contribution of Christianity to the problem of personal and social inequalities. Only as they prevail can human inequalities be removed or made tolerable. May we have grace to bear witness to them in word, spirit and life.—*Christian Union.*

From Tensas (La.) Gazette.

"A correspondent from Rodney, writes us that the Rev. W. H. Anderson preached there on Sunday last (March 14th) in the 1st Baptist church to a very large and attentive congregation composed of all denominations and class of people.

Text. "That God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.

From the same. Later. April 9th. "Rev. W. H. Anderson left St. Joseph this week, to take up his abode in Missouri with his relatives and friends there. Mr. Anderson has lived in our midst for nearly half a century, partly in Tensas Parish, and partly in the vicinity. He married a sister of our fellow-citizens John and Albert Bondurant and thus became one of our people. Mr. Anderson labored in the service of the Master for the greater portion of his life, preaching to congregations in Adams Co., Miss., Rodney, Miss., and elsewhere. He preached his farewell sermon to a large congregation of the friends and neighbors whom he had known for many years, and each one bade him 'God speed' on his journey to his new home.

If Christianity were universally received and practiced, all social evils would vanish, and there would be few very rich persons. The majority of mankind would be in that happy condition, having neither riches nor poverty; comparatively few would be poor, and those would be worthy of universal sympathy and help, which they would receive.

The whole population of the earth, with the exception of those of inferior mental endowment, would possess general education, and a great number attain to true wisdom.

In communities where these principles are practiced to any considerable degree—and always in just such proportions as they are practiced—these results follow. "The fruit of righteousness is sown in peace of them that make peace;" and what the socialistic schemes could never give, because of their failure to purify the heart, and prepare it for the works of fidelity and mercy necessary to their consummation, attaining Christian believers enjoy, though the number of them in proportion to that of the nominal Christians is so small as to recall the words of Christ: "Strait is the gate, and narrow is the way that leadeth unto life eternal, and few there be that find it."

The infidel and socialistic lecturer would destroy the institution of private property, overthrow human governments, to destroy inequalities which would speedily return unless human nature were changed by the influence of Christian principles. Ignorant of this fact, they attack Christianity itself—the only system that affords the poor any consolation; or confers upon them any dignity whatsoever, or that threatens the rich with the loss of God's favor if they oppress the poor. The direct consequence of the gospel are, peace, hope, love, seeking improvement through industry, virtue and wisdom, and accepting cheerfully whatever may come.

When a rich man who has not been made low before God, dies he enters the other world a pauper, in the heavenly inheritance he has no part, while Lazarus is exalted to the highest place. But the poor man who is not exalted is of low degree.

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JACKSON, MISS., APRIL 29, 1886.

EDITORIAL.

ATTENTION!

DELEGATES TO THE SOUTHERN BAPTIST CONVENTION.

Before you can get tickets on the Railroads mentioned elsewhere, you must write to Rev. H. F. Sproles, Jackson, Miss., enclosing stamped envelope and get a certificate of your appointment as delegate to said Convention.

Delegates to the Southern Baptist Convention should send their names to

W. A. DAVIS,
Montgomery, Ala.
He is Secretary of the Committee on Hospitality.

NOTES AND COMMENTS.

Elder Theo. Whitfield accepts a call to Newbern (N. C.) church.

Believe what you preach, or do not preach it.—E. B. Miller.

Chaffy preaching will produce chaffy Christians.—E. B. Miller.

If sinners are converted, God must have a hand in it.—L. Ball.

Pastor Dobbs of Columbus thinks well of Sam Jones's preaching in that city.

Last week the Bishop of Madrid was shot several times and killed by a priest.

A sermon which reaches no higher than a moral lecture is a failure.—E. B. Miller.

Whenever God creates an emergency, he creates a man to meet it.—Z. T. Leavell.

I received one for baptism last Sunday—Z. T. Leavell.
Natchez April 22.

What is a revival but a tightening of cords which draw heavenward.—E. B. Miller.

The College is the mother of all our denominational enterprises—John Powell.

The revival of revivals most needed is a revival of calling men into the ministry.—R. E. Melvin.

Till a preacher has life in his preaching, he should quit complaining at the people.—E. B. Miller.

We need to realize that after we have done all we can, after all, our main dependence is in God.—R. E. Melvin.

Some men would come to your town and spoil the people for hearing the Gospel for six years.—E. B. Miller.

Will you go to Montgomery? Yes, if not providentially hindered, and we hope Miss. and La. will be well represented.

A general revival may be expected when there comes a revival of genuine Bible preaching.—E. B. Miller.

Elder R. A. Venable, of Memphis, is to preach the Commencement Sermon at Mississippi College this year.

The graduating class of Mississippi College this year numbers 6, all preachers. They hope all to enter the Seminary next fall.

The Brownsville (Tenn.) church has called Brother Sproles as pastor, but no doubt they have a chance to make another call.

The additions to the Jackson church, by letter and baptism, have averaged two per week for the last two months. These have come in under the ordinary ministration of the Word and pastoral labor.

We need to understand that to build a College is slow work; it is a stupendous undertaking, but a College is a great thing.—Z. T. Leavell.

Sheriff J. B. Bush thinks they will have a pretty stiff fight against the matchless evil in old Simpson county, but they will do their duty and hope to succeed.

Brother pastor, think of Brother Lee's last visit to a distant church—14 families visited and religious services held with them. Does not that look like real earnestness?

Here is a contribution of \$500, for foreign missions from Brother M. F. Byrd of Union church, Cary Association. Brother Byrd has been a member of the church two years. God bless him and prosper him.

It pleases us much the way the brethren of La. are moving things. It will have patience and continue their efforts; in a few years they will have a well organized force.

Our very success creates a demand for more laborers. The man who is doing nothing needs no help, but when a man's business is growing upon him, he needs help.—H. F. Sproles.

The BAPTIST RECORD office enjoyed a visit from Eld. M. E. Manning, who was over to attend the marriage of the Governor's daughter Tuesday night of last week. Bro. Manning is a substantial man, right all round the circle.

Our Methodist Brethren have been conducting a protracted meeting of interest in the West Jackson Engine house during the last week. Dr. Andrews has been aided by Rev. J. V. Penn, of Natchez, Dr. Galloway, and Rev. A. F. Watkins, of Jefferson county.

The RECORD acknowledges visits from a number of friends belonging to the medical fraternity, who were in attendance on the State Medical Association. Among the number were Drs. Barrier, Hutchins, Butler, Hurt, Rowan, Noble, Halbert, Heron and Trotter. The Association is a highly intelligent body of men.

We want consecrated men to go out into the back-woods with their saddle-bags on their arms to preach to the destitute. I love to think of Eager, David and Joiner who are preaching in foreign lands; but I think as well of Powell and others who are preaching in the country places.—W. S. Webb.

Some of the delegates to the Southern Baptist Convention will go to buy their tickets and they will find that they need the certificate, which Brother Sproles is anxious to send them. They will be hurt, and may blame the wrong man for it. Sect. Sproles is doing his duty.

I heard a great deal about preachers being tied up and they want the churches to untie them. I do not believe the churches will ever untie them. They tied themselves, and they must untie themselves. If they will have faith in God, and go out in the power of the holy Spirit they will be helped.—R. N. Hatch.

The brethren all over the State will be rejoiced to know that Brother W. H. Patton has adjusted all his financial troubles, and is going on in business. The destructive fire at Ellisville in which he was a heavy loser, precipitated his troubles. But few men in Miss. have done more than he for every good cause in the state.

Christian people have a responsibility about governing the country, which they cannot put off. It will not do to say that politics are too dirty for us to meddle with. If politics are dirty, it is because dirty men run politics. The Christian people of our land can have a good clean government if they will do their duty. How? By giving their influence and votes only for good men. Shall we pray for peace to dwell in the land and then vote for corrupt men to rule us. When the wicked rule, the people mourn.

Fourth, A notable feature of the canvass was the active work of the

The Baptist College at Jackson for the education of colored teachers and preachers is an institution which ought to be near the heart of every Christian and patriot in Miss. A noble, Christly work is being done and the consecrated teachers should share in our prayers and sympathies.

At Moss Point we met dear old Sister Vaughn, of Three Rivers. She lives away off from any church and she says the RECORD is her preacher. Think of this, brother, when you write for the RECORD, and do your best. Ten thousand souls read those columns; be careful how you write, especially as some of them have no other religious guide.

But the issue must come—woman's work must be assigned a place—and we beg the wise conservative leaders of our denomination to come to the front and give their ripest judgment to the subject—Virginia, in Biblical Recorder.

Those are wise words. The movement is here to stay. It may be guided but not suppressed.

We do not feel inclined to take an active part in the unhappy trouble at Keachi; but we feel constrained to say that we have never seen anything so unbecoming as the fulminations in the last issue of the *Louisiana Baptist*. Such fiery darts will never reach the mark for which they were intended. We protest against such writings in any paper with the Baptist name on it. There is great need of prayer and patience over the river now. Every angry word will do harm.

The Examiner thinks that a little sleeping together would do Northern and Southern Baptist good, on the way to the Convention at Montgomery. No doubt of it.—Baptist Courier.

And if some brother just before going to sleep would put his *sym* around Dr. Bright's neck and suggest that the war papers in the Examiner do harm, that might be a good thing too.

One of the most remarkable features of the agitation is the attention given the negroes by the whites. Our situation compels us to make allies of them. If we wished to, we cannot afford any longer to leave them to the blighting influences of the saloon. We need them to help protect our homes, and in saving ourselves, we will save them. Thus God brings us to discharge a plain duty. We cannot be too diligent in its discharge.

PROHIBITION IN RHODE ISLAND.

The contest which ended on the 7th inst. in Rhode Island resulted in a decided majority for prohibition. The amendment carried by the requisite three-fifths vote with a good margin to cover all doubt. The Prohibition candidate for Attorney General was elected over his old party opponents. Altogether it was a field day for the cause. There are several features of the contest worthy of special mention.

First, The victory is the result of a series of great efforts. It was no small thing to win against the mighty forces of the enemy. Able speakers were secured, and the whole population reached. The noble Colquit of Georgia, against the National Democratic party, did splendid service. All honor to the man who thinks more of right than of party commendation.

Second, There is a growing third in Rhode Island, which had a ticket in the field. Of course the great body of Prohibitionists were not third party men, but together they worked for the amendment, while the third party got its Attorney General. In this case, at least, aggressive measures did good.

Third, There was a very large increase of the third party vote—nearly one hundred per cent, the field over, which shows that the tendency where prohibition sentiment is strong is to a distinctive party charged to make prohibition a success.

Fourth, A notable feature of the canvass was the active work of the

young men. To these, largely, we must look everywhere for success, because they have no strong party ties to bind them.

Fifth, The Rhode Island contest shows that more and more old party dictation is losing its force. Both of the old party leaders North are unfriendly to prohibition any further than they can control it; but for all that the movement grows apace.

The whole country will feel the benefit of the Rhode Island victory. The little state has gallantly gone over to the clean side. Other states will follow.

QUERY.

Do you think that a minister of the Gospel is under any obligation to preach to any organized church that will not pay him an adequate support?

How can a poor minister pay his debts when the churches will not pay him for his labor?

Ministers must do all the good they can, but while they may and do feel that they are called to preach, they know that they are called to support their families. No minister is under obligation to a church that will not, under proper instruction, contribute to his support.

Many churches are not instructed, and therefore fail to do what they might. A pastor must first instruct the people, then look to them to do right.

PREACHING REPENTANCE.

Attention has been called in a number of our exchanges to the fact that repentance has a small place in the preaching of to-day.

Evangelists are leading in this "new cut" to the kingdom. It is alarming, if this practice prevails to anything like the extent complained of. The first preaching under the new dispensation began with repentance. Indeed this grace stands at the beginning of a Christian life.

If there is no repentance, there will be none of the "fruits meet for repentance." And there will be no true faith and no salvation, no matter how many may profess and stand counted among the converts.

There is no reason to doubt that the drift, in this country, is away from the fundamentals in religion. Many of the most illustrious preachers of the age keep constantly in the shallows, and they are leaders of many lesser lights; so that, to a great extent, the masses are led by the "near cut" into a profession of religion. Such professions are dangerous to the souls of those who make them, and dangerous to the churches. It may be depended upon, the old *Via dolorosa*, the way of sorrow is the only way of leading out of sin and death into life and light.

We may not shun it and enter the kingdom. "Except ye repent, ye shall likewise perish," confronts the world.

To-day, as in the past, the heart of stone must break. Sin must be hated and forsaken.

Repent must ring out from every pulpit, if we would make full proof of our ministry.

A very profitable exercise would be for preachers to look over their sermons and see whether this infection has seized them.

MISSIONS.

The appeals for immediate contributions for Home and Foreign Missions are meeting with very encouraging responses. At this writing we are hopeful of bettering our last year's record. It is not too late to urge all to send forward whatever funds they may have in hand without delay.

The business before us next is bringing our State work up to the Convention at Meridian clear of debt. We have now a little less than three months to work in. Here is a

STATEMENT.

of the case. In the State Mission Department we shall need \$2600 to meet all obligations and give us a clean slate up to July 1st. This is

the best showing for years at this time.

The College will need \$1800, \$600 of which is pledged by private individuals.

To these estimates, expenses for a quarter must be added. In round figures we should have \$5000 to carry us through, with an increased missionary force and leave no debt to convey over into the new year.

We are deeply anxious to go up to the Convention without debt.

To this end we have planned, prayed

and worked, and to this end we now

ask the earnest co-operation of all

the pastors and the people. Nor

should prayer be restrained; for

if God be with us, success will

come.

To raise this money is perfectly feasible, and we believe it will be done. At its last meeting, the Board, in view of the great importance of fully meeting all our obligations, requested the churches to release their pastors from some extra work at the request of the Secretary. And the Secretary at a former meeting was authorized to employ the missionary force if needed, to do some field work.

When the work of collecting was thrown on the pastors, thoughtful brethren knew that complete success could not be expected at once. In battle, plans are laid at the start, looking to bringing out the reserved forces at the critical time.

The Secretary will soon call out the reserves and Mississippi will tremble with their tread.

The best speakers in the State will be called out, and the missionary and educational standard lifted up from the Tennessee line to the Gulf of Mexico.

NOW.

Commence now to push collections for State Missions and Mississippi College. Do not wait at all.

To be able to report out of debt at Meridian will be worth a great deal to the future of our State. We are able to have it so by the help of God.

There will be many meetings the 5th Sunday in May. The Board wishes to be well represented in every 5th Sunday meeting.

It would be well to read these notes to the churches and ask for a generous response. May God guide us and help us.

A most wonderful work is going on in Cuba. The revolutions attempted in that Island from time to time, sent many Cubans to these shores. Some of them heard the word of God and received it gladly. Going back, they carried the sacred fire with them. Brother Hamberlin baptized some of them, others were baptized at Key West, Fla. The work is spreading with marvelous rapidity. There are now 5 churches in Havana. Recently Brother Diaz, a native preacher of fine education and ardent zeal, baptized 30 at one time. 300 await baptism. Bro. Diaz says when they are ready to receive them, all Havana will flock to the Baptists. In another part of the Island 1000 people have abandoned Rome and wait for pastors to lead them. Ought not our Foreign Board to look that way?

Where are the 3 men for Mexico? Read Brother Powell's card, and then, brother, ask yourself whether you ought not to be one of the three. We want our strongest young men and there is no place in this country too important to give its young pastors for the redemption of Mexico. Where are the men?

The Ladies' Society of Hazlehurst send \$2.50 for Ministerial Education, and with it they give their prayers for a blessing on the brethren. This is as it should be; prayer should go

always with our offerings.

Elder G. B. Rogers remembers how it used to be at the College, and when he saw that some of the young brethren would have to leave their studies unless help was sent specifically he said "They must not leave." He laid the matter before the church at Woodville, and they said so too. Here is \$25.00 from

them.

SISTER NELSON'S REPORT.

Report of M. J. Nelson, stationed at New Orleans, La., for the quarter beginning Jan. 1st 1886 and ending March 31st 1886.

Days of service.....90

Miles traveled.....600

Tracts distributed.....235

Visits to Sick.....33

Visits to Unconverted.....134

Visits to Church members.....152

Industrial schools.....23

Missionary society meetings.....9

supply it." He proposed to give "The spontaneous outburst of the heart." "He thinks a better day is beginning to dawn upon Louisiana."

AFTERNOON.

The discussion of the same subject was continued by W. S. Penick, C. McRimmon, G. W. Hartsfield, and W. M. Alfred. After which the "Newspaper Question" was taken up and as brethren appointed to write were not present, Brother J. H. Cunningham moved that a special committee of five be appointed to report to-morrow morning at 10 o'clock—Committee to consist of G. W. Hartsfield, L. F. Carter, W. M. Alfred, J. J. M. Godwin, C. R. Lee, and on motion the name of W. A. Ponder, was added. Previous to this appointment a running discussion was held—pleasant and otherwise. Adjourned with prayer.

NIGHT.

Rev. W. S. Penick preached one of his best sermons to a large audience that listened with eager attention. Good was accomplished.

THURSDAY, APRIL 15.

10 o'clock. Prayer was offered and the following report was offered and on motion adopted without dissension upon the question of a

PAPER FOR LOUISIANA

your committee report that we heartily endorse the action of the last convention of Louisiana Baptists in adopting the Baptist RECORD as our organ, and we pledge to it our support as long as the Convention shall make it the representative of our interests.

Resolved, 2d. That we cannot endorse, or encourage the circulation of the paper called the Louisiana Baptist, edited at Keachi La., by J. A. Campbell, for several reasons.

Among the objectional features of said paper scurrilous abuse of W. S. Penick and others and the general unsatisfactory tendency of the paper, and the further fact that the Baptists of the State have not called for it. And we further believe from the tone of the paper that it is published in the interests of T. N. Coleman. To support our belief that the paper is published in the interest of a private individual we refer to the statements of the editor in our meeting here yesterday, that "Mr. Coleman inserted the objectionable articles in his last issue."

Resolved, 3d. That the so-called "Louisiana Baptist" is an imposition upon the people of the State and especially upon Baptists.

Resolved, 4th. That we most earnestly warn our brethren against this so-called Louisiana Baptist and give it as our opinion that its editor is unworthy the confidence of the denomination.

Resolved, 5th. That we favor the establishing of a Baptist paper in our State at as early a date as possible, after our next meeting of the Convention as we can get the brotherhood of the State to select a place, an editor and business manager, with the prospect of united action and support of the same.

Resolved, 6th. That a copy of these Resolutions be furnished the BAPTIST RECORD with the request that they be published in the same.

Respectfully submitted.

G. W. Hartsfield,
I. F. Carter,
C. R. Lee,
W. M. Alfred,
J. J. M. Godwin,
W. A. Ponder,
Committee.

A motion prevailed to write Rev. R. S. Isbell, Methodist minister, to a seat with us. Brethren W. M. Ruse and I. W. Pickens were authorized as members of the meeting.

An essay was received from Dr. Courtney and read by Rev. W. S. Penick on the Co-operation among Baptists of Louisiana, and was discussed by Brethren Penick, Isbell and Alfred and at the suggestion of brother Alfred a cash collection of \$32.55 was taken and turned over to support young preachers at school. A pledge of \$5.00 was also made. The essay was adopted. In

Brother Courtney the Secretary wishes to say that his essay was the only one prepared and presented in writing, out of the whole 13 appointments.

Speeches were then made by G. W. Ruse on "An open Bible the hope of the world."

We then adjourned with with prayer.

AFTERNOON.

Prayer was offered for the divine guidance, and the College question was pleasantly discussed by Rev. W. S. Penick. Then we had humorous and serious talks about the training of children. Finally woman's work came up, and Brethren Alfred and Isbell and Penick made entertaining talks about what they could do, and what they couldn't do, and while the discussion was going on a heavy rain storm came on.

The afternoon is nearly gone, and after bragging a good deal about our sisters, we adjourned until night to hear Brother Penick preach again and behold the clouds continued to drop their fullness down until we were all deprived of the privilege of hearing any more preaching.

G. W. HARTSFIELD.

Sect'y.

Orange Blossoms.

On yesterday, the 3rd, at 12 o'clock, Mrs. Melissa Decell Bessonnet was wedded to Mr. E. Underwood, of Terry, Miss., the ceremony being performed in an impressive manner by Rev. C. B. Galloway, D. D.

The bride made a handsome appearance in stone-colored silk with passementerie and Marshal Neil roses, while the groom seemed a most fitting companion for so fair a bride. Mrs. B. will be greatly missed in our community where all who know her love her for her kind disposition and amiable manner. Possessed of a warm and generous heart, she cannot fail to make her husband happy, and to bring bright rays of gladness to the hearts of the many friends she already cherishes in her new home, and to everyone who comes within the circle of her acquaintance.

BROTHER GAMBRELL—I find the above in a Brookhaven paper, and the people of Terry and vicinity—the home-folks of Ed—want to say they endorse every word of it, for she formerly lived here, and we know her to be one of the noblest of women.

While Ed is very popular, and his friends expected great things of him, they are satisfied he has done even better. A couple has rarely started in life more deserving and having more nice things said of them.

Terry, April 12 '86.

DIED.

On the third day of April, 1886, at his home in Arcadia, Bienville parish, La., Ed. S. C. Lee, of pneumonia, aged about sixty years.

We have lost a useful and noble man who served us faithfully as a pastor from January, 1883, until his death under his ministry the church was much revived and many added to her membership.

RESOLVED, 1st, That in the death of Brother Lee the church has lost a faithful pastor, a progressive laborer, and an efficient worker.

RESOLVED, 2nd, That we tender to the bereaved Sister Lee and family our warmest sympathy in their deep afflictions, praying that the God of consolation will be to them a refuge in their hour of sorrow.

RESOLVED, 3rd, That the foregoing facts and resolutions relative to the death of Brother Lee be spread upon the church-book, a copy of the same furnished his widow, and that one also be forwarded to the BAPTIST RECORD with request to publish.

Done in conference at Walnut Creek Baptist Church, Lincoln parish, La., April 11, 1886.

JOHN TALBERT,
J. A. ROBINSON,
R. B. TRUSSELL,
L. N. HOLMES,
Committee.

S. M. LOMAX, Moderator.

J. W. CLARK, Clerk.

At his home in Simpson county, March 30th 1886, Richard Buckley, aged 67 years.

Brother Buckley was a member of Pleasant Hill Baptist church at the time of his death. About thirty years of his life was given to Christ. He

reared a large family of children, all of whom are Baptists, and among them is our beloved brother, Eld. J. C. Buckley. He will be sadly missed, and all who knew him can truly and heartily say, a good man has passed away.

May God bless and comfort the bereaved.

J. R. B.

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T. P. BARR,

Jackson, Miss.

Pearl St. 2nd Door East of Opera House.

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HENRY C. WEYMOUTH

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BAPTIST RECORD.

HOME CIRCLE.

Conducted By Mrs. M. T. Gambrell.

EDITORIAL.

WOMANLINESS.

This word is old-fashioned and, perhaps, may be by some consigned to the realm of things obsolete; but to us it brings a vision of all that is lovely and sweet in woman-kind. Describing as it does the dainty grace with which all duties of wife, mother or grown-up sister may be performed, why should it not be a longed-for distinction to deserve to wear it?

Some how it brings, ever before us a picture of a pleasant home wherein a mother and one grown-up daughter passed many pleasant years. The stranger found a never failing hospitality there. They understood and practiced to almost perfection, the old injunction, "Welcome the coming, speed the parting guest." By them the poor were helped, the despondent cheered; the sick ministered to; the joyous rejoiced with the sorrowing wept with, and all with an unobtrusive gentleness and sweetness that lifted thought and aspiration above the wearying toiling struggle for food, raiment, houses and lands, and placed them upon the enduring inheritance on high. One said: "I have always wondered wherein lay the charm of that home circle. Their religion is not a gloomy restraint; the frolics and jests of the younger members of the family are somehow robbed of all noise and discord; jarring elements if introduced seem directly to get in tune to the sweetness of the place, and I can account for the phenomenon only on the theory that the *womanliness* of that mother and daughter overwhelms with sweetness everything coarse or rough."

There could not have been a more beautiful encomium passed upon any women. They were not lacking in mental culture, and one of the twain was the author of some beautiful poems, but the most uncouth, awkward boy or girl was made to feel at ease in their presence by the indescribable charm that invested their whole demeanor. This grace, so rare in its perfection, shone resplendent in their treatment of servants and dependents. An afflicted cross old uncle was numbered among these, the same sweet grace and courtesy characterized their manner toward him that marked their treatment of the most honored guest. No sign was given of the pricking of that "thorn in the flesh" which the querulous old man was to others. They have long since obeyed the summons: "Come up higher," yet their lives live forever, a picture to memory sweet, blessing others long after they have ceased from their labors. This rare grace lies within the reach of all our girls. Shall we mother not strive to present to our daughters a worthy pattern of its practice in our lives and then our influence will fail as a benediction on the world when our hands have ceased their toiling.

YOUNG HOPEFULS.

A friend to Ministerial Education who fails to sign any name, sends ten cents to be added to the Young Hopeful's contribution for Ministerial Education. Writing of the request made some weeks ago that the Young Hopefuls support a young ministerial student in Mississippi College [i.e., raise \$7 per month] the friend says:

Surely this is a golden opportunity for the Y. H. to do a great work. With the blessing of God on the one chosen, who can estimate the good that may be done?

It may interest the Y. H.'s to tell them about a little scene in the RECORD office. Sam Wah, a Chinese Laundry-man, came in, and upon be-

ing shown a Chinese book and requested to read some for the compositions he said:

"I no leadee minchee, it is chichy, you know chichy talk."

The boys laughed and accused John of being unable to read his own language. When I asked what he meant by chichy or chitty talk, he said:

"Talkee good, tellee no lie, no steal, no play card, no get drunk, no smoke opium."

Then he opened the book at what seemed to me the back part and said:

"Me leadee (read) for you: that ar *Our Up-sky Fader*—you know him?"

I said, yes, I know him. He is my father.

The Chinaman seemed greatly pleased when I told him that we Baptists send those of our own people over to China and support them while they talk of our up-sky fader to his people. His face lighted up when I told him we were anxious enough about their souls to put our money in the work. That is an evidence of interest that others than Mongolians regard as conclusive. Let all the Y. H.'s think of this and lay by them in store as the Lord prospers them.

TEMPERANCE.

Even though others have sneered at it we women of the South have believed in, aye gloried in the chivalry of Southern men. In our heart of hearts, we have honored them as heroes who would cheerfully risk their lives in defense of their homes and native land. We believe it of them yet. Now a crisis is coming upon Mississippi, a contest in which the protection of the women and children and the conservation of all hallowed influences of home are on one side and the saloon on the other.

By the boast of stainless chivalry, by the love borne for mothers, wives and children; the women and children appeal to the voters of Mississippi and ask them to place the protection of their ballots over the homes, when the test of Local Option comes, and vote the saloon out.

From week to week we array the testimony of poets, orators, scientists, physicians, teachers and preachers as proof that for over a century the wise hearted and clear headed have seen with forebodings of ill the rapid growth of this monster evil and have from time to time protested against its continuance. An opportunity to strike a deadly blow at this traffic in souls is upon this State. Let every man who aspires to wear worthily the name of patriot stand up to the full measure of his opportunity. Let every one recollect that grand opportunities impose grand responsibilities. The Lord reward the men of Mississippi according to their voting.

There will be specious pleas put up for wine drinking and tipping here is testimony in rebuttal.

O, though invisible spirit of wine, if thou hast no name to be known by, let us call thee Devil.—Shakspeare.

All wine districts are poor, and the French peasantry were always more healthy where there is a scarcity of wine.—Smollett.

In those districts where most wine is made, there also is the greatest wretchedness, and the most frequent appeals to government for aid.—Duke of Orleans in 1838.

I have known many persons destroyed by ardent spirits, who were never completely intoxicated during the whole course of their lives.—Dr. Benjamin Rush about 1770.

A man may be considered by his friends and neighbors, as well as by himself, to be a sober and temperate man; he may say quite truthfully that he never was tipsy in the whole course of his life; and yet it is quite possible that such man may die of disease caused by the alcohol he has

taken, and by no other cause whatever. This is one of the most dreadful evils of alcohol, that it kills insidiously, as if it were doing no harm, or as if it were doing good, while it is destroying life.—Dr. B. W. Richardson, F. R. S., about 1880.

Of all things known to mortals, wine is the most powerful and effective for exciting and inflaming the passions of mankind, being common fuel to them all.—Lord Byron.

Light wines—nothing so treacherous! They inflame the brain like fire, while melting on the palate like ice. All inhabitants of light wine countries are quarrelsome.—Sir Edward Bulwer Lytton.

I have just spent six months in a country place of Switzerland, where the people do nothing but work in vineyards, where wine is cheap and pure, and far more the beverage of the laboring class than water. Here more intoxication was obvious than in any other place it was ever my lot to live in. On holidays and festival occasions you might suppose all the male population drunk, so great is the number in this degraded and beastly condition. Intelligent Germans inform me that this is the great social evil of their country, a place where wine if not very cheap is never adulterated, and where great quantities of it are drunk.—Rev. E. S. Lary, of San Francisco.

The drunkenness of France is on wine.—Louis Philippe of France, 1838.

As to the temperance of wine-producing nations, and this one in particular [France], a great deal has been boastingly said, which is not half consistent with the facts. That wine will intoxicate, does intoxicate; is notorious and undeniable; and I am assured that thousands of Frenchmen, no longer satisfied with the milder stimulants to which they have been accustomed from childhood, are here ripening into habits which their wine drinking friends can not regard without alarm.—Dr. Dorchester.

The first temperance sermon ever preached in America was by Rev. Ebenezer Porter, pastor of the First Congregational Church of Washington Conn., in 1805. His text was, "Woe unto them that rise up early in the morning that they may follow strong drink; that continue until night, till wine inflame them."

—Dr. Dorchester.

SELECTED.

WHY SHE DIDN'T SEE LAFAYETTE.

"I think it is pretty hard," said Polly. "When it isn't school, it's dishes, and when it isn't dishes, it's potato-peeling, or dusting, or bed-making—and it's take care of the baby all the time! No, you needn't look at me, grandma. If I'm cross, I've got a right to be. I guess you'd be cross too."

"Suppose you tell me about it?" said grandma.

"Oh, it's just that everything happens to spoil my fun always, and I'd counted on going over to Underhill's Pond this afternoon—but I might have known how it would be!"

Polly was just about as incoherent as other disappointed little girls are apt to be.

"You see," she said, "we girls were going on a hunt for arbutus and running-box and ground-pine to dress the school-room with. It's Miss Powers' birthday, and the girls all love her so dearly that they want to do something, and we didn't know anything else we could do that she liked so well."

"Yes," said grandma.

It was a little word but it sounded hopeful.

"Mamma said I might go, and then just at the last minute came a

message from Miller's that Mrs. Miller was taken sick, and they wanted mamma right away. So, of course, Joe's on my hands for the afternoon; and because mamma says I can't take him, I've got to stay home. I think it's just too mean! As if it would hurt him! He's taken as long walks as that lots of times."

Joe, a brown-eyed urchin of four summers, came in from the yard just in time to find himself the subject of discussion.

"Want to go, Polly—want to go," he stated, planting two shabby little shoes on the kitchen floor.

"Well you can't," Polly answered crossly, "and you can just go back and wipe your shoes on the mat, instead of tracking dust all over my clean floor."

"Polly! Polly!" said grandma. "I don't care!"—she wrung out her dish cloth with a vicious little twist, and then sat down sulky. "Mamma said he'd be sure to get his feet wet, and have a cold; but I don't believe but what I could take care of him."

A shade of pain passed over grandma's face.

"I thought that very thing once," she said quietly. "Did I ever tell you about my sister, Polly?"

"No." There was not much encouragement for grandma to proceed, but she did not stop because of Polly's sulky tones.

"When I was a little girl about your age—think how long ago that must have been, Polly!—all Hudson was in a state of excitement over Lafayette's coming. We were much more patriotic Americans in those days than we are now, my dear, and of all the brave men who had helped us win our freedom, there was no one who was dearer to our hearts than Lafayette.

"Such a time as we made! And how everybody—big and little—was trying to think of something to do him honor."

"And did you really see him, grandma?" asked Polly, interested in spite of herself in this bringing to life of one of the people who only seemed to belong between the covers of United States history.

"No, dear," she answered, "I didn't see him, after all. That's what I was going to tell you. There was to be speeches in the town hall and a grand dinner."

"But the part I was most interested in was this: There was to be a big arch of vines and flowers up at the head of the street, and four of the school girls were to stand under it as he rode up, and they were to hold flowers that were to be offered to him. But we didn't have so many gardens and green-houses in those days. People couldn't go up to Brooks' and order cartloads of flowers, as they can now; so we went to Underhill's Pond, just as you girls are going to-day. Violets and arbutus and ground-pine grew then just as they do now. Just before the other girls called for me, though, mother had to go out in a hurry. I suppose she forgot all about us children, but anyhow, I was left alone with little Sally, and when the girls came I didn't know what better to do with her than to take her along. Mother had said no when Sally asked to go; for she said the ground around the pond was always wet and boggy in spring time, and she didn't think it was prudent.

But Sally was too little to be left alone in the house, and I thought I was quite able to take care of her; so she came with us, laughing and chattering, and perfectly delighted to be going with the big girls.

"As for my staying," grandma continued, "that seemed quite impossible. I was one of the four girls chosen, and my white dress had just been freshly ironed, and I had new blue ribbons to wear. It would never do, I thought, to be left out of the flower gathering." It was late in the evening before we got home, and we were all of us pretty tired.

But poor little Sally was hardly able to drag one foot after the other; her shoes were all muddy and wet besides, and I knew mother would blame me for having taken her.

"She was waiting for us at the door, and the look she gave me as she picked Sally up in her arms made me feel about as sorry and ashamed as I ever felt in my life. She did not scold or punish me, but just took no notice of . . . in a way

that seemed harder to bear than any punishment could have been, while she undressed Sally and bathed her poor tired little feet before she put her to bed. I went to bed pretty early, and the next thing I remembered was mother coming to my bedside and waking me.

"She must go for Dr. Rossman," she said. "Sally is so sick I dare not leave her."

"I dressed myself as fast as I could, and went out. I had never been in the street so early before, but things looked so gray and ghostly that I was frightened, and ran up the street just as hard as I could. It seemed forever before I could wake any one up, but I suppose it really wasn't so very long before we got back."

Doctor Rossman shook his head and looked very grave when he saw Sally, and I went off in the corner and cried as if my heart would break, when I heard mother telling him all about the long walk and the wet feet. I'd always said my prayers every night and morning, Polly, but I never prayed as I prayed that morning for my little sister's life.

"No one thought of the procession or Lafayette's coming, you may be sure, and my flowers were all forgotten in the tub where I had placed them to keep fresh over night.

"The flowers had cost me dear, for all the morning, while the town was alive with people coming and going and making ready for the great doings in the afternoon, we sat in a darkened room, and watched the little flushed face on the pillow, and listened to the hoarse, croupy rattle that choked and suffocated her.

"Oh, grandma! grandma!" cried Polly, her own tears flowing by this time. "She didn't die then, did she?"

Grandma took off her spectacles and wiped them slowly. It all happened very long ago, yet to this day it was hard to speak of it without a lump in her throat.

"It was at noon," she said brokenly. "We heard the drums beating, and the fife playing, and the tramp of horses out in front of the house—the old house in Warren street, Polly you know it? But I had no thought of going to the window to look; for just then, Sally raised up in bed and cried out.

"Oh!" she said. "Lafayette's music!"

"She was a little thing, and could not speak plain."

"Grandma's voice failed for a moment."

"When we laid her down on the pillow it was all over. Lafayette's music had passed by, and it was growing fainter and fainter as they marched up street; but little Sally was dead."

Polly ran across to the room and put both arms around her neck. Her tears choked her so that she could not speak, and for a few moments, the silver locks that had been brown as Polly's own when Lafayette came to Hudson lay very close beside Polly's mop of curly hair. No word was spoken between them.

Polly! Polly!" called the school girls, stopping in front of the open window! "Are you ready? Hurry up!"

"I'm not going," she answered.

But grandma interrupted: "Run along and get ready, dear. It won't make any difference if I don't go to Mother's Meeting this afternoon. I'm glad I stopped on the way, and Joe and I will take care of each other."

"Oh, grandma!" cried Polly, her face all in a queer pucker of smiles and tears. "Do you really mean it?"

Grandma kissed her lovingly.

"Why not?" she said. "Have a

good time and make Miss Powers' birthday-room bright. She has her grandmother's pretty name, Vereena. Did I tell you that Vereena Powers took my place that day, and gave Lafayette the bunch of May blossoms?"—Examiner.

ARKANSAS OUTLOOK.

DEAR BROTHER GAMBRELL: I have been thinking some time of writing you a letter concerning the Baptist cause in Arkansas.

THE EVANGEL.

as you see is much better printed since it moved to Little Rock, and the prospects are that Brother W. A. Forbes, now of Missouri, will come back to Arkansas in the summer and take a half interest in the paper, and perhaps give his special attention to the business department. Bro. Forbes has the reputation of a good financier and the paper greatly needs that. Also its religious news and State interest departments need more attention which I hope it will receive soon.

FOREIGN MISSIONS.

has been the watchword with us for a few weeks, but we have met our appointment and now breathe freer. This is the third consecutive year that we have met our appointments. Last year it was easier to raise the amount desired, than the year before, and this year it has been much easier to raise than last year and take this as a healthy outlook.

STATE MISSIONS.

does not have the hold on the hearts of our people that its importance demands. Yet some very substantial work has been done. For three years we supported a missionary pastor in Pine Bluff, the third city in point of importance in the State.

Now they have a strong self-supporting church, under the wise leadership of that prince of pastors Rev. A. J. Fawcett. They have built an elegant house for their pastor worth about \$1,500, and are liberal in their contributions to our denominational work. The 2d Baptist church, Little Rock, was organized by the State Board acting as a presbytery. This church was organized two years ago with only 11 members. There has been more than 140 accessions to this church since its organization. One hundred and three of these have been added under the pastoral care of Dr. A. B. Miller during the last twelve months. The State Board still keeps this church.

We broke the first dirt last Thursday evening towards building a church here for these people. The house will cost about \$10,000 and will be ready for use by fall. We are helping a few other places which give some promise of success.

MINISTERIAL EDUCATION.

is beginning to

THE BAPTIST RECORD.

Since its baptism of fire has entered upon its Tenth Volume. In all its history, it has boldly and fearlessly advocated Bible truth as understood by the Baptists. While doing this it has always been conservative, eschewing controversy, save where the interests of truth demanded it, and urging

PERFORMANCE OF DUTY.

Rather than an interminable discussion of those questions which minister to strife.

Being called into existence by a committee of the Baptist State Convention of Mississippi it has ever been the firm friend and zealous advocate of those objects constituting the

WORK OF THE CONVENTION.

Steadily it has grown in the affections of the Brotherhood until now it enjoys a warm place in the hearts of the Baptists of the State and in many hearts in the Louisiana Baptist Brotherhood. It may now be regarded as upon a

SOLID FINANCIAL BASIS

And as no longer an experiment. To make it a paper of which the denomination in the State may feel justly proud, it only needs (1) The hearty co-operation of its friends IN INCREASING ITS CIRCULATION; and (2) CONTRIBUTIONS TO ITS COLUMNS from the many good brethren in Mississippi and Louisiana and elsewhere, who can write well.

ITS IMPROVED FORM.

A six-column quarto, will add much to the neatness and beauty of its appearance, and will also increase its capacity for doing good.

OUR LOCATION,

In Jackson, the capital of the State, which is a railroad centre, gives us fine mailing and banking facilities, and many other advantages.

BOOK DEPARTMENT.

This feature of our work will be continued with increased facilities for serving the Baptists of the State in procuring religious books. We can furnish any religious book or any number of tracts upon as easy terms as can be secured by our friends in ordering direct from the great publishing houses. Any of the following Standard Works may be had from us:

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Clark's Notes on Mark	394 pp.	1.50
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Lectures on Baptist History	Wm. R. Williams	90
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Annotated Paragraph Bible		6.00

We can also furnish any kind of tracts, Sunday-school Helps, Sunday-School Libraries, and Requisites, and music and Hymn Books.

Sunday-Schools desiring to purchase Libraries would do well to correspond with us. Any schools wishing to entrust this matter to us can write, giving us a list of books in present library, and state what amount they desire to invest, and we will make a selection.

Baptists throughout the State, and in Louisiana, are invited to correspond with us.

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leaves.....5:40 p. m.

No. 4, Mail leaves.....12:48 a. m.

SOUTH BOUND.

No. 1, Express arrives.....2:53 p. m.
leaves.....4:05 p. m.

No. 3, Mail leaves.....1:28 a. m.

L. F. MONTGOMERY, Tkt. Agt.

J. TURNER, Div. Sup't.

J. W. COLEMAN, A. G. P. Agt.

YAZOO & MISS. VALLEY R. R.

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Arrive at Jackson.....7:15 p. m.

— Except Sunday.

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(Queen and Crescent Route.)

EASTWARD.

Leave Jackson.....2:45 p. m.

Arrive at Meridian.....6:30 p. m.

Freight leaves Jackson at 12:30 a. m.

and 10:30 p. m.

WEST BOUND.

Leaves Jackson.....10:50 a. m.

Arrive at Vicksburg.....12:40 p. m.

Freight leaves Jackson at 12:30 a. m.

and 4:35 p. m.

The Jackson accommodation leaves Jackson at 7:00 a. m., and arrives at Vicksburg at 9:00 a. m. Leaves Vicksburg at 7:40 p. m. and arrives at Jackson at 9:40 p. m.

M. S. BELKNAP, Supt.

I. HARDY, Com. Agt.

J. W. DEMING, Fr't. & Pass. Agt.

MISSISSIPPI & TENNESSEE R. R.
(GOING NORTH.)

No. 1, Mail leaves Grenada.....5:05 a. m.

No. 5, Freight ".....5:30 a. m.

GOING SOUTH.

No. 2, Mail leaves Memphis.....4:45 p. m.

No. 6, Freight ".....6:40 p. m.

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" " ".....1:00 a. m.

Arr. at New Orleans.....9:30 a. m.

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" Vicksburg.....2:03 a. m.

Arr. at Memphis.....11:00 a. m.

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Be Warned

in time. Kidney diseases may be prevented by purifying, renewing, and invigorating the blood with Ayer's Sarsaparilla. When, through debility, the action of the kidneys is perverted, these organs rob the blood of its needed constituent, albumen, which is passed off in the urine, while worn out matter, which they should carry off from the blood, is allowed to remain. By the use of Ayer's Sarsaparilla, the kidneys are restored to proper action, and Albumen is

Bright's Disease

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Prevented

the disease from assuming a fatal form, but was restored to perfect health. John McLean, car. Bridges and Third st., Lowell, Mass., writes: "For several years I suffered from Dyspepsia and Kidney Complaint, the latter being so severe at times that I could scarcely attend to my work. My appetite was poor, and I was much emaciated; but by using

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